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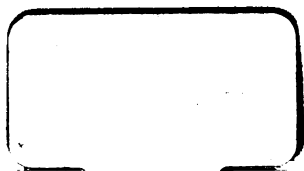
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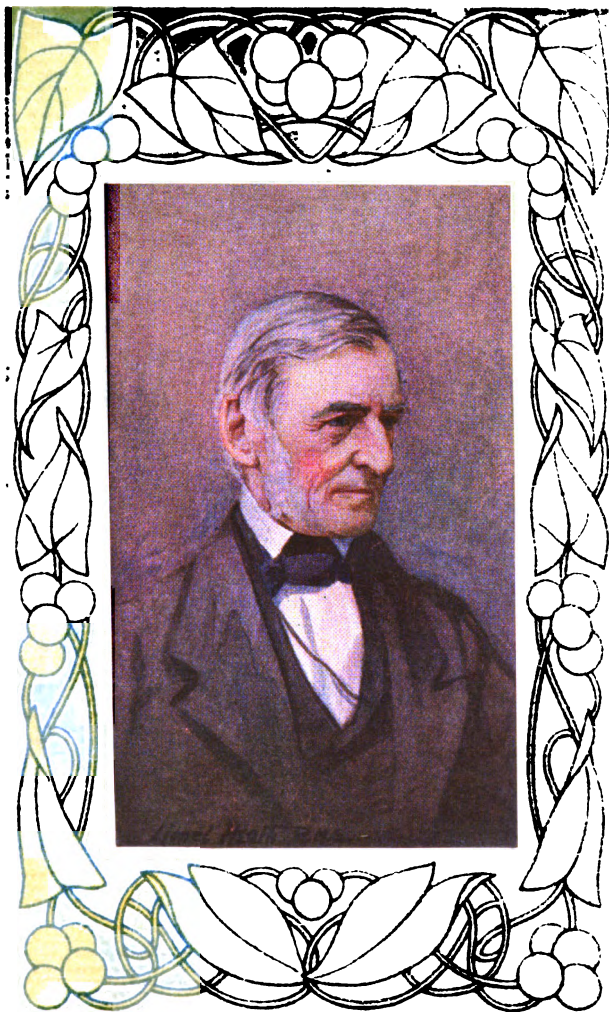
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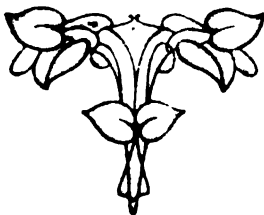
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PREFATORY NOTE

IN these days, when there is so much talk about the simple life, it is perhaps well to go back to the writings of the New England philosopher from whom all the later writers on the subject have directly or indirectly derived their inspiration, and inquire of him at first hand just what the simple life and its requirements really are.

One has not to read far in the essays and poems of Emerson to understand that as he saw it the simple life was not governed by a definite formula, or a series of rules about personal expenses, diet, and "the return to nature," — whatever that may mean. To Emerson the simple life is the life in the spirit; it expresses an attitude of mind; it is a tendency, and not a fixed condition. To put oneself in harmony with the supreme laws of the universe, which are the laws of righteousness; to respect one's own individuality and the individuality of others; to be receptive before one is expressive; to have faith in the eternal and to look for perfection, but not to be impatient if it come not at one's bidding; to keep an open mind, unyielding courage, unvarying tolerance, and immutable loyalty to high ideals; to make friendship a religion, and love a sacrament, — these are the essentials of Emerson's doctrine; and they who have once known them in their fulness may well look askance at the suggestions of less inspired disciples.

The opportunity of preparing an Emerson Calendar :

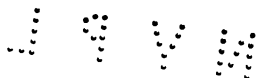
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devolved upon me quite unexpectedly, but the calendar, such as it is, represents the results of much careful and persistent reading. It would hardly be possible, however, even in the course of three hundred and sixty-six short quotations, to give anything like an adequate outline of Emerson's teachings. The most one can hope for is that these selections may help to a clearer perception of life and its obligations, and to a greater reverence, admiration and love for a writer whose utterances lose nothing of their significance with the lapse of time. Surely, a little of his wisdom and poise are needed in an age when the stir and glitter of ever changing surfaces so distractingly obscure the movement of the great forces that make for serenity, steadfastness and joy.

H. S.

Dorchester, Massachusetts

April 19, 1905





JANUARY

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JANUARY FIRST

HIGHER than the question of our duration is the question of our deserving. Immortality will come to such as are fit for it, and he who would be a great soul in future, must be a great soul now.

WORSHIP

JANUARY SECOND

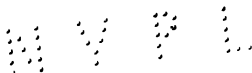
Love wakes anew this throbbing heart,
And we are never old.
Over the winter glaciers,
I see the summer glow,
And through the wild-piled snowdrift
The warm rose buds below.

THE WORLD-SOUL

JANUARY THIRD

It is easy in the world to live after the world's opinion ; it is easy in solitude to live after our own ; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

SELF-RELIANCE



JANUARY FOURTH

If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak. When we have new perception, we shall gladly disburthen the memory of its hoarded treasures as old rubbish. When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

SELF-RELIANCE

JANUARY FIFTH

All power is of one kind, a sharing of the nature of the world. The mind that is parallel with the laws of nature will be in the current of events, and strong with their strength.

POWER

JANUARY SIXTH

The word unto the prophets spoken
Was writ on tables yet unbroken ;
The word by seers or sibyls told
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.

THE PROBLEM

JANUARY SEVENTH

Trust men and they will be true to you ; treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade.

PRUDENCE

JANUARY EIGHTH

Could we not deal with a few persons, — with one person, — after the unwritten statutes, and make an experiment of their efficacy? Could we not pay our friend the compliment of truth, of silence, of forbearing? Need we be so eager to seek him? If we are related, we shall meet.

CHARACTER

JANUARY NINTH

Life is a series of surprises, and would not be worth taking or keeping, if it were not. God delights to isolate us every day, and hide from us the past and the future.

EXPERIENCE

JANUARY TENTH

If you have not slept, or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning . . . by corruption and groans. Come out of the azure. Love the day. Do not leave the sky out of your landscape.

BEHAVIOR

JANUARY ELEVENTH

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.

WORSHIP

JANUARY TWELFTH

Life is too short to waste
The critic bite or cynic bark,
Quarrel, or reprimand ;
'T will soon be dark ;
Up ! mind thine own aim, and
God speed the mark.

TO J. W.

JANUARY THIRTEENTH

That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal, to whom all things are immortal.

WORSHIP

JANUARY FOURTEENTH

We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws.

CHARACTER

JANUARY FIFTEENTH

No sane man at last distrusts himself. His existence is a perfect answer to all sentimental cavils. If he is, he is wanted, and has the precise properties that are required. That we are here, is proof we ought to be here.

CONSIDERATIONS BY THE WAY

JANUARY SIXTEENTH

The spirit of the world, the great calm presence of the creator, comes not forth to the sorceries of opium or of wine. The sublime vision comes to the pure and simple soul in a clean and chaste body.

THE POET

JANUARY SEVENTEENTH

The right use of Fate is to bring up our conduct to the loftiness of nature. Rude and invincible except by themselves are the elements. So let man be. Let him . . . show his lordship by manners and deeds on the scale of nature.

FATE

JANUARY EIGHTEENTH

Go where he will, the wise man is at home,
His hearth the earth;—his hall the azure dome;
Where his clear spirit leads him, there's his road,
By God's own light illumined and foreshowed.

WOOD NOTES

JANUARY NINETEENTH

The genius of life is friendly to the noble, and in the dark brings them friends from far. Fear God, and where you go, men shall think they walk in hallowed cathedrals.

WORSHIP

JANUARY TWENTIETH

For practical success, there must not be too much design. A man will not be observed in doing that which he can do best. There is a certain magic about his properest action, which stupefies your powers of observation, so that though it is done before you, you wist not of it.

EXPERIENCE

JANUARY TWENTY-FIRST

You would compliment a coxcomb doing a good act, but you would not praise an angel. The silence that accepts merit as the most natural thing in the world is the highest applause. Such souls, when they appear, are the Imperial Guard of Virtue, the perpetual reserve, the dictators of fortune. One needs not praise their courage, — they are the heart and soul of nature.

AN ADDRESS

JANUARY TWENTY-SECOND

The fate of the poor shepherd, who, blinded and lost in the snow-storm, perishes in a drift within a few feet of his cottage door, is an emblem of the state of man. On the brink of the waters of life and truth, we are miserably dying.

THE POET

JANUARY TWENTY-THIRD

What boots it, thy virtue,
What profit thy parts,
While one thing thou lackest,
The art of all arts !
The only credentials,
Passport to success,
Opens castle and parlor,—
Address, man, Address.

TACT

JANUARY TWENTY-FOURTH

Every great and commanding moment in the annals
of the world is the triumph of some enthusiasm.

MAN THE REFORMER

JANUARY TWENTY-FIFTH

All that is clearly due to-day is not to lie. In other
places, other men have encountered sharp trials, and
have behaved themselves well. The martyrs were
sawn asunder, or hung alive on meat-hooks. Can-
not we screw our courage to patience and truth,
and without complaint, or even with good-humor,
await our turn of action in the Infinite Counsels?

THE TRANSCENDENTALIST

JANUARY TWENTY-SIXTH

Heaven is large, and affords space for all modes of
love and fortitude. Why should we be busy-bodies
and superservicable? Action and inaction are alike
to the true. One piece of the tree is cut for a wea-
thercock and one for the sleeper of a bridge; the
virtue of the wood is apparent in both.

JANUARY TWENTY-SEVENTH

All things are known to the soul. It is not to be surprised by any communication. Nothing can be greater than it. Let those fear and fawn who will. The soul is in her native realm, and it is wider than space, older than time, wide as hope, rich as love. Pusillanimity and fear she refuses with a beautiful scorn: they are not for her who putteth on her coronation robes, and goes out through universal love to universal power.

THE METHOD OF NATURE

JANUARY TWENTY-EIGHTH

Every natural action is graceful. Every heroic act is also decent, and causes the place and the bystanders to shine. We are taught by great actions that the universe is the property of every individual in it. Every rational creature has all Nature for his dowry and estate. It is his, if he will.

BEAUTY

JANUARY TWENTY-NINTH

Nor scour the seas, nor sift mankind,
A poet or a friend to find ;
Behold, he watches at the door,
Behold his shadow on the floor.

SAADI

JANUARY THIRTIETH

The true thrift is always to spend on the higher plane ; to invest and invest, with keener avarice, that he may spend in spiritual creation, and not in augmenting animal existence.

WEALTH

JANUARY THIRTY-FIRST

The wise man is the State. He needs no army, fort, or navy, —he loves men too well; no bribe, or feast, or palace, to draw friends to him; no vantage ground, no favorable circumstance. He needs no library, for he has not done thinking; no church, for he is a prophet; no statute book, for he is the law-giver; no money, for he is value; no road, for he is at home where he is; no experience, for the life of the creator shoots through him and looks from his eyes.

POLITICS



FEBRUARY

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FEBRUARY FIRST

IN youth we are mad for persons. Childhood and youth see all the world in them. But the larger experience of man discovers the identical nature appearing through them all. Persons themselves acquaint us with the impersonal.

THE OVER-SOUL

FEBRUARY SECOND

Pictures must not be too picturesque. Nothing astonishes men so much as common sense and plain dealing. All great actions have been simple, and all great pictures are.

ART

FEBRUARY THIRD

Some men are born to own, and can animate all their possessions. Others cannot: their owning is not graceful; seems to be a compromise of their character: they seem to steal their own dividends. They should own who can administer.

WEALTH

FEBRUARY FOURTH

The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity,
Himself from God he could not free ;
He builded better than he knew,
The conscious stone to beauty grew.

THE PROBLEM

FEBRUARY FIFTH

In the last analysis, love is only the reflection of a man's own worthiness from other men. Men have sometimes exchanged names with their friends, as if they would signify that in their friend each loved his own soul.

FRIENDSHIP

FEBRUARY SIXTH

Most of life seems to be mere advertisement of faculty : information is given us not to sell ourselves too cheap ; that we are very great. So, in particulars, our greatness is always in a tendency or direction, not in an action.

EXPERIENCE

FEBRUARY SEVENTH

✓ The key to every man is his thought. Sturdy and defying though he look, he has a helm which he obeys, which is the idea after which all his facts are classified. He can only be reformed by showing him a new idea which commands his own.

CIRCLES

FEBRUARY EIGHTH

We like to come to a height of land and see the landscape, just as we value a general remark in conversation. But it is not the intention of nature that we should live by general views. We fetch fire and water, run about all day among the shops and markets, and get our clothes and shoes made and mended, and are the victims of these details, and once in a fortnight we arrive perhaps at a rational moment. If we were not thus infatuated, if we saw the real from hour to hour, we should not be here to write and to read, but should have been burned or frozen long ago.

NOMINALIST AND REALIST

FEBRUARY NINTH

The face which character wears to me is self-sufficingness. I revere the person who is rich; so that I cannot think of him as alone, or poor, or exiled, or unhappy, or a client, but as perpetual patron, benefactor, and beatified man. Character is centrality, the impossibility of being displaced or upset.

CHARACTER

FEBRUARY TENTH

I am thankful for small mercies. I compared notes with one of my friends who expects everything of the universe, and is disappointed when any thing is less than the best, and I found that I begin at the other extreme, expecting nothing, and am always full of thanks for moderate goods.

EXPERIENCE

FEBRUARY ELEVENTH

I care not how you are drest,
In the coarsest, or in the best,
Nor whether your name is base or brave,
Nor for the fashion of your behavior,—
But whether you charm me,
Bid my bread feed, and my fire warm me,
And dress up nature in your favor.

FATE

FEBRUARY TWELFTH

If the disparities of talent and position vanish when the individuals are seen in the duration which is necessary to complete the career of each, even more swiftly the seeming injustice disappears when we ascend to the central identity of all the individuals, and know that they are made of the substance which ordaineth and doeth.

USES OF GREAT MEN

FEBRUARY THIRTEENTH

The soul looketh steadily forwards, creating a world alway before her, leaving worlds alway behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; all else is idle weeds for her wearing.

THE OVER-SOUL

FEBRUARY FOURTEENTH

The permanent interest of every man is, never to be in a false position, but to have the weight of Nature to back him in all that he does. Riches and poverty are a thick or thin costume ; and our life—the life of all of us—identical.

ILLUSIONS

FEBRUARY FIFTEENTH

I could better eat with one who did not respect the truth or the laws, than with a sloven and unrepresentable person. Moral qualities rule the world, but at short distances, the senses are despotic.

MANNERS

FEBRUARY SIXTEENTH

In good health, the air is a cordial of incredible virtue. Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I am glad to the brink of fear.

NATURE

FEBRUARY SEVENTEENTH

If you choose to plant yourself on the side of Fate, and say, Fate is all ; then we say, a part of Fate is the freedom of man.

FATE

FEBRUARY EIGHTEENTH

'T is not within the force of Fate
The fate-conjoined to separate.

THRENODY

FEBRUARY NINETEENTH

What is best in each kind is an index of what should be the average of that thing. Love shows me the opulence of nature, by disclosing to me in my friend a hidden wealth, and I infer an equal depth of good in every other direction.

NOMINALIST AND REALIST

FEBRUARY TWENTIETH

Dreadful limits are set in nature to the powers of dissimulation. Truth tyrannizes over the unwilling members of the body. Faces never lie, it is said. No man need be deceived who will study the changes of expression.

SPIRITUAL LAWS

FEBRUARY TWENTY-FIRST

We believe in ourselves, as we do not believe in others. We permit all things to ourselves, and that which we call sin in others, is experiment for us.

EXPERIENCE

FEBRUARY TWENTY-SECOND

Why should I keep holiday,
When other men have none?
Why but because when these are gay,
I sit and mourn alone.

COMPENSATION

FEBRUARY TWENTY-THIRD

Nature is tugging at every contract to make the terms of it fair. If you are proposing only your own, the other party must deal a little hardly by you. If you deal generously, the other, though selfish and unjust, will make an exception in your favor, and deal truly with you. When I asked an iron-master about the slag and cinder in railroad iron, — "O," he said, "there's always good iron to be had: if there's cinder in the iron, 't is because there was cinder in the pay."

CONSIDERATIONS BY THE WAY

FEBRUARY TWENTY-FOURTH

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. 'T is good to give a stranger a meal, or a night's lodging. 'T is better to be hospitable to his good meaning and thought, and give courage to a companion. We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.

BEHAVIOR

FEBRUARY TWENTY-FIFTH

Be lord of a day, through wisdom and justice, and you can put up your history books.

LITERARY ETHICS

FEBRUARY TWENTY-SIXTH

The stronger the nature, the more it is reactive.
Let us have the quality pure. A little genius let us
leave alone. A main difference betwixt men, is whe-
✓ ther they attend their own affair or not. Man is that
noble endogenous plant which grows, like the palm,
from within outward. /

USES OF GREAT MEN

FEBRUARY TWENTY-SEVENTH

Wilt thou not ope this heart to know
What rainbows teach and sunsets show,
Verdict which accumulates
From lengthened scroll of human fates,
Voice of earth to earth returned,
Prayers of heart that inly burned ;
Saying, *what is excellent,*
As God lives, is permanent,
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again.

THRENODY

FEBRUARY TWENTY-EIGHTH

We boast our emancipation from many supersti-
tions ; but if we have broken any idols, it is through
a transfer of the idolatry. What have I gained, that
I no longer immolate a bull to Jove, or to Nep-
tune, or a mouse to Hecate ; that I do not tremble
before the Eumenides, or the Catholic Purgatory,
or the Calvinistic Judgment-day, — if I quake at
opinion, the public opinion, as we call it ; or at the

threat of assault, or contumely, or bad neighbors,
or poverty, or mutilation, or at the rumor of revolution,
or murder? If I quake, what matters it what
I quake at?

CHARACTER

FEBRUARY TWENTY-NINTH

By right or wrong,
Lands and goods go to the strong;
Property will brutally draw
Still to the proprietor,
Silver to silver creep and wind,
And kind to kind,
Nor less the eternal poles
Of tendency distribute souls.

CELESTIAL LOVE



MARCH

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MARCH FIRST

EVERY man's nature is a sufficient advertisement to him of the character of his fellows. My right and my wrong, is their right and their wrong. Whilst I do what is fit for me, and abstain from what is unfit, my neighbor and I shall often agree in our means, and work together for a time to one end.

POLITICS

MARCH SECOND

We are such lovers of self-reliance, that we excuse in a man many sins, if he will show us a complete satisfaction in his position, which asks no leave to be, of mine, or any man's good opinion.

MANNERS

MARCH THIRD

Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river ; he runs against obstructions on every side but one ; on that side all obstruction is taken away and he sweeps serenely over God's depths into an infinite sea.

MARCH FOURTH

Every solid in the universe is ready to become fluid on the approach of the mind, and the power to flux it is the measure of the mind. If the wall remain adamant, it accuses the want of thought.

FATE

MARCH FIFTH

Every child that is born must have a just chance for his bread. Let the amelioration in our laws of property proceed from the concession of the rich, not from the grasping of the poor. Let us begin by habitual imparting.

MAN THE REFORMER

MARCH SIXTH

What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which is in his nature and which must grow out of him as long as he exists.

SPIRITUAL LAWS

MARCH SEVENTH

Eterne alternation
Now follows, now flies,
And under pain, pleasure,
Under pleasure, pain lies.
Love works at the centre,
Heart-heaving alway ;
Forth speed the strong pulses
To the borders of day.

THE SPHYNX

MARCH EIGHTH

I suffer, every day, from the want of perception of beauty in people. They do not know the charm with which all moments and objects can be embellished, the charm of manners, of self-command, of benevolence. Repose and cheerfulness are the badge of the gentleman,—repose in energy.

CULTURE

MARCH NINTH

That spirit which suffices quiet hearts, which seems to come forth to such from every dry knoll of sere grass, from every pine-stump, and half-imbedded stone, on which the dull March sun shines, comes forth to the poor and hungry, and such as are of simple taste.

THE POET

MARCH TENTH

A man's fortunes are the fruit of his character. A man's friends are his magnetisms.

FATE

MARCH ELEVENTH

As the wave breaks to foam on shelves,
Then runs into a wave again,
So lovers melt their sundered selves,
Yet melted would be twain.

INITIAL LOVE

MARCH TWELFTH

A belief in causality, or strict connection between every trifle and the principle of being, and, in consequence, belief in compensation, or, that nothing is got for nothing, — characterizes all valuable minds, and must control every effort that is made by an industrious one.

POWER

MARCH THIRTEENTH

Discontent is the want of self-reliance: it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired.

SELF-RELIANCE

MARCH FOURTEENTH

Hospitality must be for service and not for show, or it pulls down the host. The brave soul rates itself too high to value itself by the splendor of its table and draperies. It gives what it hath, and all it hath, but its own majesty can lend a better grace to bannocks and fair water than belong to city feasts.

HEROISM

MARCH FIFTEENTH

The sexton tolling the bell at noon,
Dreams not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument

Thy life to thy neighbor's creed has lent:
All are needed by each one,
Nothing is fair or good alone.

EACH AND ALL

MARCH SIXTEENTH

Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last; and, for the reason, that whoever sees the law which distributes things, does not despond, but is animated to great desires and endeavors.

CONSIDERATIONS BY THE WAY

MARCH SEVENTEENTH

Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is ability to do without it. To be capable that high office requires great and sublime parts. There must be very two, before there can be very one.

FRIENDSHIP

MARCH EIGHTEENTH

If there be power in good intention, in fidelity, and in toil, the north wind shall be purer, the stars in heaven shall glow with a kindlier beam, that I have lived. I am primarily engaged to myself to be a public servant of all the gods, to demonstrate to all men that there is intelligence and good will at the heart of things, and ever higher and yet higher leadings.

THE CONSERVATIVE

MARCH NINETEENTH

A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock-maple which all around our villages bleeds for the service of man.

THE METHOD OF NATURE

MARCH TWENTIETH

As soon as beauty is sought, not from religion and love but for pleasure, it degrades the seeker. High beauty is no longer attainable by him in canvas or in stone, in sound, or in lyrical construction; an effeminate, prudent, sickly beauty, which is not beauty, is all that can be formed; for the hand can never execute any thing higher than the character can inspire.

ART

MARCH TWENTY-FIRST

The politics are base,
The letters do not cheer,
And 't is far in the deeps of history—
The voice that speaketh clear.
Trade and the streets ensnare us,
Our bodies are weak and worn,
We plot and corrupt each other,
And we despoil the unborn.

THE WORLD-SOUL

MARCH TWENTY-SECOND

Life is a series of surprises. We do not guess to-day the mood, the pleasure, the power of to-morrow,

when we are building up our being. Of lower states, —of acts of routine and sense, we can tell somewhat, but the masterpieces of God, the total growths and universal movements of the soul, he hideth; they are incalculable.

CIRCLES

MARCH TWENTY-THIRD

The simplest utterances are worthiest to be written, yet are they so cheap and so things of course, that in the infinite riches of the soul it is like gathering a few pebbles off the ground, or bottling a little air in a phial, when the whole earth and the whole atmosphere are ours.

THE OVER-SOUL

MARCH TWENTY-FOURTH

Those who live to the future, must always appear selfish to those who live to the present.

CHARACTER

MARCH TWENTY-FIFTH

One way is right to go: the hero sees it, and moves on that aim, and has the world under him for root and support. He is to others as the world. His approbation is honor; his dissent, infamy.

FATE

MARCH TWENTY-SIXTH

It is only necessary to ask a few questions as to the progress of the articles of commerce from the fields

where they grew, to our houses, to become aware that we eat and drink and wear perjury and fraud in a hundred commodities.

MAN THE REFORMER

MARCH TWENTY-SEVENTH

Nature never spares the opium or nepenthe ; but, wherever she mars her creature with some deformity or defect, lays her poppies plentifully on the bruise, and the sufferer goes joyfully through life, ignorant of the ruin, and incapable of seeing it, though all the world point their finger at it every day.

USES OF GREAT MEN

MARCH TWENTY-EIGHTH

Pure by impure is not seen.
For there's no sequestered grot,
Lone mountain tarn, or isle forgot,
But justice journeying in the sphere
Daily stoops to harbor there.

ASTRÆA

MARCH TWENTY-NINTH

The virtues are economists, but some of the vices are also. Thus, next to humility, I have noticed that pride is a pretty good husband. A good pride is, as I reckon it, worth from five hundred to fifteen hundred a year.

WEALTH

MARCH THIRTIETH

✓ Do not craze yourself with thinking, but go about your business anywhere. Life is not intellectual or

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critical, but sturdy. Its chief good is for well-mixed people who can enjoy what they find, without question. /

EXPERIENCE

MARCH THIRTY-FIRST

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.

SELF-RELIANCE



APRIL

. . .

APRIL FIRST

LOVE, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation. The good man has absolute good, which like fire turns everything to its own nature, so that you cannot do him any harm; but as the royal armies sent against Napoleon, when he approached cast down their colors and from enemies became friends, so do disasters of all kinds, as sickness, offence, poverty, prove benefactors.

COMPENSATION

APRIL SECOND

Be content with a little light, so it be your own. Explore, and explore. Be neither chided nor flattered out of your position of perpetual inquiry. Neither dogmatize, nor accept another's dogmatism. Why should you renounce your right to traverse the star-lit deserts of truth, for the premature comforts of an acre, house, and barn? Truth also has its roof, and bed, and board.

LITERARY ETHICS

APRIL THIRD

As we are, so we do; and as we do, so is it done to us; we are the builders of our fortunes; cant and

lying and the attempt to secure a good which does not belong to us, are, once for all, balked and vain.

WORSHIP

APRIL FOURTH

The prosperous and beautiful
To me seem not to wear
The yoke of conscience masterful,
Which galls me everywhere.

.
Yet spake yon purple mountain,
Yet said yon ancient wood,
That night or day, that love or crime,
Lead all souls to the Good.

THE PARK

APRIL FIFTH

Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and wars. When we come out of the caucus, or the bank, or the Abolition Convention, or the Temperance meeting, or the Transcendental club into the fields and woods, she says to us, "So hot? my little sir."

SPIRITUAL LAWS

APRIL SIXTH

You cannot do wrong without suffering wrong. . . .
Treat men as pawns and ninepins and you shall suffer as well as they. If you leave out their heart, you shall lose your own.

COMPENSATION

APRIL SEVENTH

The hero fears not that if he withhold the avowal of a just and brave act it will go unwitnessed and unloved. One knows it, himself,—and is pledged by it to sweetness of peace and to nobleness of aim which will prove in the end a better proclamation of it than the relation of the incident.

SPIRITUAL LAWS

APRIL EIGHTH

It seems as if the law of the intellect resembled that law of nature by which we now inspire, now expire the breath; by which the heart now draws in, then hurls out the blood,—the law of undulation. So now you must labor with your brains, and now you must forbear your activity and see what the great Soul showeth.

INTELLECT

APRIL NINTH

What we seek we shall find; what we flee from flees from us. . . . Hence the high caution, that, since we are sure of having what we wish, we beware to ask only for high things.

FATE

APRIL TENTH

Lovers should guard their strangeness. If they forgive too much, all slides into confusion and meanness.

MANNERS

APRIL ELEVENTH

It is because we know how much is due from us,
that we are impatient to show some petty talent as
a substitute for worth. We are haunted by a con-
science of this right to grandeur of character, and
are false to it.

POLITICS

APRIL TWELFTH

Kings unborn shall walk with me,
And the poor grass shall plot and plan
What it will do when it is man :
Quickened so, will I unlock
Every crypt of every rock.

BACCHUS

APRIL THIRTEENTH

The things that are really for thee gravitate to thee.
You are running to seek your friend. Let your feet
run, but your mind need not. If you do not find him,
will you not acquiesce that it is best you should not
find him? for there is a power, which as it is in
you, is in him also, and could therefore very well
bring you together, if it were for the best.

THE OVER-SOUL

APRIL FOURTEENTH

All things exist in the man tinged with the manners
of his soul. With what quality is in him, he infuses
all nature that he can reach; nor does he tend to lose
himself in vastness, but, at how long a curve soever,
all his regards return into his own good at last.

CHARACTER

APRIL FIFTEENTH

There are men who rise refreshed on hearing a threat; men to whom a crisis which intimidates and paralyzes the majority—demanding not the faculties of prudence and thrift, but comprehension, immovableness, the readiness of sacrifice—comes graceful and beloved as a bride.

AN ADDRESS

APRIL SIXTEENTH

He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of our own mind. Absolve you to yourself, and you shall have the suffrage of the world.

SELF-RELIANCE

APRIL SEVENTEENTH

By persisting in your path, though you forfeit the little you gain the great. You become pronounced. You demonstrate yourself, so as to put yourself out of the reach of false relations, and you draw to you the first-born of the world,—those rare pilgrims whereof only one or two wander in nature at once, and before whom the vulgar great show as spectres and shadows merely.

FRIENDSHIP

APRIL EIGHTEENTH

Why needs any man be rich? Why must he have horses, fine garments, handsome apartments, access to public houses and places of amusement?

Only for want of thought. Give his mind a new image, and he flees into a solitary garden or garret to enjoy it, and is richer with that dream than the fee of a county could make him.

MAN THE REFORMER

APRIL NINETEENTH

In our flowing affairs a decision must be made, — the best, if you can ; but any is better than none. There are twenty ways of going to a point, and one is the shortest ; but set out at once on one.

POWER

APRIL TWENTIETH

The rain has spoiled the farmer's day ;
Shall sorrow put my books away ?
Thereby are two days lost :
Nature shall mind her own affairs,
I will attend my proper cares,
In rain, or sun, or frost.

SUUM CUIQUE

APRIL TWENTY-FIRST

To every creature is his own weapon, however skilfully concealed from himself, a good while. His work is sword and shield. Let him accuse none, let him injure none. The way to mend the bad world, is to create the right world.

WORSHIP

APRIL TWENTY-SECOND

Every man is actually weak and apparently strong. To himself he seems weak ; to others formidable.

You are afraid of Grim ; but Grim also is afraid of you. You are solicitous of the good will of the meanest person, uneasy at his ill will. But the sturdiest offender of your peace and of the neighborhood, if you rip up *his* claims, is as thin and timid as any ; and the peace of society is often kept, because, as children say, one is afraid and the other dares not.

PRUDENCE

APRIL TWENTY-THIRD

The spirit of the world, the great calm presence of the creator, comes not forth to the sorceries of opium and wine. The sublime vision comes to the pure and simple soul in a clean and chaste body.

THE POET

APRIL TWENTY-FOURTH

A man inspires affection and honor, because he was not lying in wait for these. The things of a man for which we visit him, were done in the dark and the cold.

BEHAVIOR

APRIL TWENTY-FIFTH

The rain comes when the wind calls,
The river knows the way to the sea,
Without a pilot it runs and falls,
Blessing all lands with its charity.

WOOD NOTES

APRIL TWENTY-SIXTH

God never jests with us, and will not compromise the end of Nature, by permitting any inconsequence in its procession. Any distrust of the permanence of laws would paralyze the faculties of man.

IDEALISM

APRIL TWENTY-SEVENTH

Simple hearts put all the history and customs of this world behind them, and play their own play in innocent defiance of the Blue-Laws of the world; and such would appear, could we see the human race assembled in vision, like little children frolicking together, though to the eyes of mankind at large they wear a stately and solemn garb of works and influences.

HEROISM

APRIL TWENTY-EIGHTH

He saw the partridge drum in the woods,
He heard the woodcock's evening hymn,
He found the tawny thrush's broods,
And the shy hawk did wait for him.
What others did at distance hear,
And guessed within the thicket's gloom,
Was showed to this philosopher,
And at his bidding seemed to come.

WOOD NOTES

APRIL TWENTY-NINTH

Society is a masked ball, where every one hides his real character, and reveals it by hiding. If a man

wish to conceal anything he carries, those whom he meets know that he conceals somewhat, and usually know what he conceals. Is it otherwise if there be some belief or some purpose he would bury in his breast? 'T is as hard to hide as fire.

WORSHIP

APRIL THIRTIETH

Let a man keep the law, — any law, — and his way will be strown with satisfactions. There is more difference in the quality of our pleasures than in the amount.

PRUDENCE



MAY

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MAY FIRST

O BELIEVE, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passage. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace.

THE OVER-SOUL

MAY SECOND

God offers to every mind its choice between truth and repose. Take which you please,—you can never have both. Between these, as a pendulum, man oscillates.

INTELLECT

MAY THIRD

Eat thou the bread which men refuse;
Flee from the goods which from thee flee;
Seek nothing; Fortune seeketh thee.

SAADI

MAY FOURTH

Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end.

CIRCLES

MAY FIFTH

I like to see that we cannot be bought and sold. The best of hospitality and of generosity is also not in the will but in fate. I find that I am not much to you ; you do not need me ; you do not feel me ; then am I thrust out of doors, though you proffer me house and lands.

GIFTS

MAY SIXTH

The poet, the prophet, has a higher value for what he utters than any hearer, and therefore it gets spoken.

NATURE

MAY SEVENTH

Then I said, "I covet Truth ;
Beauty is unripe childhood's cheat, —
I leave it behind with the games of youth."
As I spoke, beneath my feet
The ground-pine curled its pretty wreath,
Running over the club-moss burrs ;
I inhaled the violet's breath ;
Around me stood the oaks and firs ;
Pine cones and acorns lay on the ground ;

Above me soared the eternal sky,
Full of light and deity ;
Again I saw, again I heard,
The rolling river, the morning bird ;—
Beauty through my senses stole,
I yielded myself to the perfect whole.

EACH AND ALL

MAY EIGHTH

Let us be poised, and wise, and our own, to-day.
Let us treat the men and women well : treat them
as if they were real : perhaps they are.

EXPERIENCE

MAY NINTH

If you follow the suburban fashion in building a
sumptuous-looking house for a little money, it will
appear to all eyes as a cheap dear house. There is
no privacy that cannot be penetrated. No secret
can be kept in the civilized world.

WORSHIP

MAY TENTH

At the gates of the forest, the surprised man of the
world is forced to leave his city estimates of great
and small, wise and foolish. The knapsack of cus-
tom falls off his back with the first step he makes
into these precincts. Here is sanctity which shames
our religions, and reality which discredits our he-
roes. Here we find nature to be the circumstance
which dwarfs every other circumstance, and judges
like a god all men that come to her.

NATURE

MAY ELEVENTH

Rhodora ! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that, if eyes were made for seeing,
Then beauty is its own excuse for being ;
Why thou wert there, O rival of the rose !
I never thought to ask ; I never knew ;
But in my simple ignorance suppose
The self-same power that brought me there,
brought you.

THE RHODORA

MAY TWELFTH

We can never see christianity from the catechism ;
—from the pastures, from a boat in the pond, from
amidst the songs of wood-birds we possibly may.

CIRCLES

MAY THIRTEENTH

He who travels to be amused or to get somewhat
which he does not carry, travels away from him-
self, and grows old even in youth among old things.
In Thebes, in Palmyra, his will and mind have be-
come old and dilapidated as they. He carries ruins
to ruins.

SELF-RELIANCE

MAY FOURTEENTH

Oft didst thou thread the woods in vain
To find what bird had piped the strain,—
Seek not, and the little eremite
Flies gayly forth and sings in sight.

WOOD NOTES

MAY FIFTEENTH

If thou fill thy brain with Boston and New York,
with fashion and covetousness, and wilt stimulate
thy jaded senses with wine and French coffee, thou
shalt find no radiance of wisdom in the lonely waste
of the pinewoods.

THE POET

MAY SIXTEENTH

We fancy men are individuals ; so are pumpkins ;
but every pumpkin in the field, goes through every
point of pumpkin history.

NOMINALIST AND REALIST

MAY SEVENTEENTH

Give me health and a day, and I will make the
pomp of emperors ridiculous. The dawn is my As-
syria ; the sunset and moonrise my Paphos, and un-
imaginable realms of faerie ; broad noon shall be my
England of the senses and the understanding ; the
night shall be my Germany of mystic philosophy
and dreams.

BEAUTY

MAY EIGHTEENTH

Onward, and nearer draws the sun of May,
And wide around the marriage of the plants
Is sweetly solemnized ; then flows amain
The surge of summer's beauty ; dell and crag,
Hollow and lake, hill-side, and pine arcade,
Are touched with genius. Yonder ragged cliff
Has thousand faces in a thousand hours.

MAY NINETEENTH

Right ethics are central, and go from the soul outward. Gift is contrary to the law of the universe. Serving others is serving us. I must absolve me to myself.

USES OF GREAT MEN

MAY TWENTIETH

We foolishly think in our days of sin that we must court friends by compliance to the customs of society, to its dress, its breeding, and its estimates. But later if we are so happy we learn that only that soul can be my friend which I encounter on the line of my own march, that soul to which I do not decline and which does not decline to me, but, native of the same celestial latitude, repeats in its own all my experience.

SPIRITUAL LAWS

MAY TWENTY-FIRST

A man who is sure of his point, carries a broad and contented expression, which everybody reads. And you cannot rightly train one to an air and manner, except by making him the kind of man of whom that manner is the natural expression. Nature forever puts a premium on reality. What is done for effect, is seen to be done for effect; what is done for love, is felt to be done for love.

BEHAVIOR

MAY TWENTY-SECOND

A man should not tell me that he has walked among the angels: his proof is that his eloquence makes me one.

SWEDENBORG; OR, THE MYSTIC

MAY TWENTY-THIRD

Past utterance and past belief,
And past the blasphemy of grief,
The mysteries of nature's heart,—
And though no muse can these impart,
Throb thine with nature's throbbing breast,
And all is clear from east to west.

THRENODY

MAY TWENTY-FOURTH

Men hold themselves cheap and vile: and yet a man is a fagot of thunderbolts. All the elements pour through his system: he is the flood of the flood, and fire of the fire; he feels the antipodes and the pole, as drops of his blood: they are the extension of his personality. His duties are measured by that instrument he is; and a right and perfect man would be felt to the centre of the Copernican system.

BEAUTY

MAY TWENTY-FIFTH

There is no luck in literary reputation. They who make up the final verdict upon every book are not the partial and noisy readers of the hour when it appears, but a court as of angels, a public not to be bribed, not to be entreated and not to be overawed,

decides upon every man's title to fame. Only those books come down which deserve to last.

SPIRITUAL LAWS

MAY TWENTY-SIXTH

Pride ruined the angels,
Their shame them restores,
And the joy that is sweetest
Lurks in stings of remorse.
Have I a lover
Who is noble and free,—
I would he were nobler
Than to love me.

THE SPHYNX

MAY TWENTY-SEVENTH

The only reward of virtue is virtue: the only way to have a friend is to be one. You shall not come nearer a man by getting into his house. If unlike, his soul only flees the faster from you, and you shall catch never a true glance of his eye. We see the noble afar off and they repel us; why should we intrude?

FRIENDSHIP

MAY TWENTY-EIGHTH

The poet alone knows astronomy, chemistry, vegetation, and animation, for he does not stop at these facts, but employs them as signs. He knows why the plain, or meadow of space, was strown with these flowers we call suns, and moons, and stars; why the great deep is adorned with animals, with men, and gods; for, in every word he speaks he rides on them as the horses of thought.

THE POET

MAY TWENTY-NINTH

All private sympathy is partial. Two human beings are like globes, which can touch only in a point, and, whilst they remain in contact, all other points of each of the spheres are inert; their turn must also come, and the longer a particular union lasts, the more energy of appetency the parts not in union acquire.

EXPERIENCE

MAY THIRTIETH

Genius is religious. It is a larger imbibing of the common heart. It is not anomalous, but more like and not less like other men. There is in all great poets a wisdom of humanity which is superior to any talents they exercise. The author, the wit, the partisan, the fine gentleman, does not take place of the man.

THE OVER-SOUL

MAY THIRTY-FIRST

It is a secret which every intellectual man quickly learns, that, beyond the energy of his possessed and conscious intellect, he is capable of a new energy (as of an intellect doubled on itself), by abandonment to the nature of things; that, beside his privacy of power as an individual man, there is a great public power, on which he can draw, by unlocking, at all risks, his human doors, and suffering the ethereal tides to roll and circulate through him: then he is caught up into the life of the Universe, his speech is thunder, his thought is law, and his words are universally intelligible as the plants and animals.



JUNE

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JUNE FIRST

THE south-wind brings
Life, sunshine, and desire,
And on every mount and meadow
Breathes aromatic fire.

THRENODY

JUNE SECOND

Has the naturalist or chemist learned his craft, who has explored the gravity of atoms and the elective affinities, who has not yet discerned the deeper law whereof this is only a partial or approximate statement, namely that like draws to like, and that the goods which belong to you gravitate to you and need not be pursued with pains and cost?

CIRCLES

JUNE THIRD

Insight we must have, or we shall run against one another, and miss the way to our food; but intellect is selfish and barren. The secret of success in society, is a certain heartiness and sympathy.

MANNERS

JUNE FOURTH

All just persons are satisfied with their own praise. They refuse to explain themselves, and are content that new actions should do them that office. They believe that we communicate without speech, and above speech, and that no right action of ours is quite unaffecting to our friends, at whatever distance; for the influence of action is not to be measured by miles.

EXPERIENCE

JUNE FIFTH

Lover of all things alive,
Wonderer at all he meets,
Wonderer chiefly at himself,—
Who can tell him what he is,
Or how meet in human elf
Coming and past eternities.

WOOD NOTES

JUNE SIXTH

The one serious and formidable thing in nature is a will. Society is servile for want of will, and therefore the world wants saviours and religions.

FATE

JUNE SEVENTH

We shall one day see that the most private is the most public energy, that quality atones for quantity, and grandeur of character acts in the dark, and succors them who never saw it. What greatness has yet appeared, is beginnings and encouragements to

us in this direction. The history of those gods and saints which the world has written, and then worshipped, are documents of character.

CHARACTER

JUNE EIGHTH

I thought the sparrow's note from heaven,
Singing at dawn on the alder bough;
I brought him home in his nest at even;—
He sings the song, but it pleases not now;
For I did not bring home the river and sky;
He sang to my ear; they sang to my eye.

EACH AND ALL

JUNE NINTH

Men are helpful through the intellect and the affections. Other help, I find a false appearance. If you affect to give me bread and fire, I perceive that I pay for it the full price, and at last it leaves me as it found me, neither better nor worse; but all mental and moral force is a positive good. It goes out from you, whether you will or not, and profits me whom you never thought of.

USES OF GREAT MEN

JUNE TENTH

Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, let him learn that he is here, not to work, but to be worked upon; and that, though abyss open under abyss and opinion displace opinion, all are at last contained in the Eternal Cause.

MONTAIGNE

JUNE ELEVENTH

All my hurts
My garden-spade can heal. A woodland walk,
A wild rose, or rock-loving columbine,
Salve my worst wounds, and leave no cicatrice.

MUSKETAQUID

JUNE TWELFTH

The world is his, who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold, is there only by sufferance, — by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

THE AMERICAN SCHOLAR

JUNE THIRTEENTH

He who knows the most, he who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man. Only as far as the masters of the world have called in nature to their aid, can they reach the height of magnificence.

NATURE

JUNE FOURTEENTH

The difference between landscape and landscape is small, but there is great difference in the beholders. There is nothing so wonderful in any particular landscape, as the necessity of being beautiful under which every landscape lies. Nature cannot be surprised in undress. Beauty breaks in everywhere.

NATURE

JUNE FIFTEENTH

He trod the unplanted forest-floor, whereon
The all-seeing sun for ages hath not shone,
Where feeds the moose, and walks the surly bear,
And up the tall mast runs the woodpecker.
He saw, beneath dim aisles, in odorous beds,
The slight *Linnæa* hang its twin-born heads.

WOOD NOTES

JUNE SIXTEENTH

We have crept out of our close and crowded houses
into the night and morning, and we see what majestic beauties daily wrap us in their bosom. How willingly we would escape the barriers which render them comparatively impotent, escape the sophistication and second thought, and suffer nature to entrance us. The tempered light of the woods is like a perpetual morning, and is stimulating and heroic.

NATURE

JUNE SEVENTEENTH

Has anything grand and lasting been done? Who did it? Plainly not any man, but all men: it was the prevalence and inundation of an idea.

THE METHOD OF NATURE

JUNE EIGHTEENTH

Men talk as if victory were something fortunate. Work is victory. Wherever work is done, victory is obtained. There is no chance, and no blanks.

WORSHIP

JUNE NINETEENTH

'T was one of the charmed days
When the genius of God doth flow,
The wind may alter twenty ways,
A tempest cannot blow :
It may blow north, it still is warm;
Or south, it still is clear ;
Or east, it smells like a clover farm;
Or west, no thunder fear.

WOOD NOTES

JUNE TWENTIETH

The secret of culture is to learn, that a few great points steadily reappear, alike in the poverty of the obscurest farm, and in the miscellany of metropolitan life, and that these few are alone to be regarded, — the escape from all false ties ; courage to be what we are ; and love of what is simple and beautiful ; independence, and cheerful relation, these are the essential, — these, and the wish to serve, — to add somewhat to the well-being of man.

CONSIDERATIONS BY THE WAY

JUNE TWENTY-FIRST

For the world was built in order,
And the atoms march in tune,
Rhyme the pipe, and time the warder,
Cannot forget the sun, the moon.

MONADNOC

JUNE TWENTY-SECOND

From within, or from behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all. A man is the façade of a temple wherein all wisdom and all good abide.

THE OVER-SOUL

JUNE TWENTY-THIRD

You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base, —and that is the one base thing in the universe, —to receive favors and render none.

COMPENSATION

JUNE TWENTY-FOURTH

Manners aim to facilitate life, to get rid of impediments, and bring the man pure to energize. They aid our dealing and conversation, as a railway aids travelling, by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space.

MANNERS

JUNE TWENTY-FIFTH

Genial manners are good, and power of accommodation to any circumstance, but the high prize of life, the crowning fortune of a man is to be born with a bias to some pursuit, which finds him in em-

ployment and happiness, — whether it be to make baskets, or broadswords, or canals, or statutes, or songs.

CONSIDERATIONS BY THE WAY

JUNE TWENTY-SIXTH

To my friend I write a letter and from him I receive a letter. That seems to you a little. Me it suffices. It is a spiritual gift, worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself, as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good.

FRIENDSHIP

JUNE TWENTY-SEVENTH

The whole intercourse of society, its trade, its religion, its friendships, its quarrels, — is one wide judicial investigation of character. In full court, or in small committee, or confronted face to face, accuser or accused, men offer themselves to be judged.

THE OVER-SOUL

JUNE TWENTY-EIGHTH

Let us understand that the equitable rule is, that no one should take more than his share, let him be ever so rich. Let me feel that I am to be a lover. I am to see to it that the world is the better for me, and to find my reward in the act.

MAN THE REFORMER

JUNE TWENTY-NINTH

Earth proudly wears the Parthenon
As the best gem upon her zone ;
And Morning opes with haste her lids
To gaze upon the Pyramids ;
O'er England's abbeys bends the sky
As on its friends with kindred eye ;
For out of Thought's interior sphere
These wonders rose to upper air,
And nature gladly gave them place,
Adopted them into her race,
And granted them an equal date
With Andes and with Ararat.

THE PROBLEM

JUNE THIRTIETH

The path which the hero travels alone is the highway of health and benefit to mankind. What is the privilege and nobility of our nature but its persistency, through its power to attach itself to what is permanent ?

THE TRANSCENDENTALIST



JULY

∴

JULY FIRST

THE lover of Nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth becomes part of his daily food.

NATURE

JULY SECOND

In the thought of to-morrow there is a power to upheave all thy creed, all the creeds, all the literatures of the nations, and marshal thee to a heaven which no epic dream has yet depicted. Every man is not so much a workman in the world as he is a suggestion of that he should be. Men walk as prophecies of the next age.

CIRCLES

JULY THIRD

We buy ashes for bread,
We buy diluted wine;
Give me of the true,
Whose ample leaves and tendrils curled
Among the silver hills of heaven,
Draw everlasting dew.

BACCHUS

JULY FOURTH

The power of manners is incessant,—an element as unconcealable as fire. The nobility cannot in any country be disguised, and no more in a republic or a democracy than in a kingdom. No man can resist their influence.

BEHAVIOR

JULY FIFTH

Is not prayer also a study of truth,—a sally of the soul into the unfound infinite? No man ever prayed heartily without learning something.

PROSPECTS

JULY SIXTH

There was never mystery,
But 't is figured in the flowers,
Was never secret history,
But birds tell it in the bowers.

THE APOLOGY

JULY SEVENTH

We see literature best from the midst of wild nature, or from the din of affairs, or from a high religion. The field cannot be well seen from within the field. The astronomer must have his diameter of the earth's orbit as a base to find the parallax of any star.

CIRCLES

JULY EIGHTH

Because ecstasy is the law and cause of Nature, therefore you cannot interpret it in too high and

deep a sense. Nature represents the best meaning of the wisest man.

THE METHOD OF NATURE

JULY NINTH

The tradesman, the attorney, comes out of the din and craft of the street, and sees the sky and the woods, and is a man again. In their eternal calm he finds himself. The health of the eye seems to demand a horizon. We are never tired, so long as we can see far enough.

BEAUTY

JULY TENTH

All things are moral, and in their boundless changes have an unceasing reference to spiritual nature.

DISCIPLINE

JULY ELEVENTH

Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as it is for a thing to be and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfilment of every contract, so that honest service cannot come to loss.

COMPENSATION

JULY TWELFTH

A subtle chain of countless rings
The next unto the farthest brings;
The eye reads omens where it goes,

And speaks all languages the rose ;
And, striving to be man, the worm
Mounts through all the spires of form.

NATURE

JULY THIRTEENTH

He teaches who gives, and he learns who receives.
There is no teaching until the pupil is brought into the same state or principle in which you are ; a transfusion takes place ; he is you and you are he ; then is a teaching, and by no unfriendly chance or bad company can he ever quite lose the benefit.

SPIRITUAL LAWS

JULY FOURTEENTH

There are three wants which never can be satisfied : that of the rich, who wants something more ; that of the sick, who wants something different ; and that of the traveller, who says, " Anywhere but here."

CONSIDERATIONS BY THE WAY

JULY FIFTEENTH

Wiser far than human seer,
Yellow-breeched philosopher !
Seeing only what is fair,
Sipping only what is sweet,
Thou dost mock at fate and care,
Leave the chaff and take the wheat.

THE HUMBLEBEE

JULY SIXTEENTH

People grieve and bemoan themselves, but it is not half so bad with them as they say. There are moods

in which we court suffering, in the hope that here, at least, we shall find reality, sharp peaks and edges of truth. But it turns out to be scene-painting and counterfeit. The only thing grief has taught me, is to know how shallow it is.

EXPERIENCE

JULY SEVENTEENTH

Our spontaneous action is always the best. You cannot with your best deliberation and heed come so close to any question as your spontaneous glance shall bring you, whilst you rise from your bed, or walk abroad in the morning after meditating the matter before sleep on the previous night.

INTELLECT

JULY EIGHTEENTH

The one thing which we seek with insatiable desire is to forget ourselves, to be surprised out of our propriety, to lose our sempiternal memory and to do something without knowing how or why; in short to draw a new circle. Nothing great was ever achieved without enthusiasm. The way of life is wonderful. It is by abandonment.

CIRCLES

JULY NINETEENTH

Love's hearts are faithful, but not fond,
Bound for the just, but not beyond;
Not glad, as the low-loving herd,
Of self in others still preferred,
But they have heartily designed
The benefit of broad mankind.

[65]

CELESTIAL LOVE

JULY TWENTIETH

What is man born for but to be a reformer, a remaker of what man has made ; a renouncer of lies ; a restorer of truth and good, imitating that great Nature which embosoms us all, and which sleeps no moment on an old past, but every hour repairs herself, yielding us every morning a new day, and with every pulsation a new life ?

MAN THE REFORMER

JULY TWENTY-FIRST

No man can write anything, who does not think that what he writes is for the time the history of the world ; or do anything well, who does not esteem his work to be of importance. My work may be of none, but I must not think it of none, or I shall not do it with impunity.

NATURE

JULY TWENTY-SECOND

Our religion vulgarly stands on numbers of believers. Whenever the appeal is made, — no matter how indirectly, — to numbers, proclamation is then and there made that religion is not. He that finds God a sweet enveloping thought to him never counts his company.

THE OVER-SOUL

JULY TWENTY-THIRD

Of all wit's uses, the main one
Is to live well with who has none.
Cleave to thine acre ; the round year

[66]

Will fetch all fruits and virtues here:
Fool and foe may harmless roam,
Loved and lovers bide at home.
A day for toil, an hour for sport,
But for a friend is life too short.

CONSIDERATIONS BY THE WAY

JULY TWENTY-FOURTH

We dress our garden, eat our dinners, discuss the household with our wives, and these things make no impression, are forgotten next week; but in the solitude to which every man is always returning, he has a sanity and revelations, which in his passage into new worlds he will carry with him. Never mind the ridicule, never mind the defeat: up again, old heart!—it seems to say,—there is victory yet for all justice; and the true romance which the world exists to realize, will be the transformation of genius into practical power.

EXPERIENCE

JULY TWENTY-FIFTH

The sweetest music is not in the oratorio, but in the human voice when it speaks from its instant life tones of tenderness, truth, or courage.

ART

JULY TWENTY-SIXTH

We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

SELF-RELIANCE

JULY TWENTY-SEVENTH

Tax not my sloth that I
Fold my arms beside the brook;
Each cloud that floated in the sky
Writes a letter in my book.

THE APOLOGY

JULY TWENTY-EIGHTH

O my brothers, God exists. There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice, and when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts.

SPIRITUAL LAWS

JULY TWENTY-NINTH

It is the privilege of any human work which is well done to invest the doer with a certain haughtiness. He can well afford not to conciliate, whose faithful work will answer for him.

WEALTH

JULY THIRTIETH

It is for us to believe in the rule, not in the exception. The noble are thus known from the ignoble. So in accepting the leading of the sentiments, it is not what we believe concerning the immortality of the soul, or the like, but *the universal impulse to believe*, that is the material circumstance, and is the principal fact in the history of the globe.

EXPERIENCE

JULY THIRTY-FIRST

Men are what their mothers made them. You may as well ask a loom which weaves huckaback, why it does not make cashmere, as expect poetry from this engineer, or a chemical discovery from that jobber.

FATE



AUGUST

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AUGUST FIRST

THE wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin and when they would triumph, lo! he has passed on invulnerable.

COMPENSATION

AUGUST SECOND

For this is love's nobility,
Not to scatter bread and gold,
Goods and raiment bought and sold,
But to hold fast his simple sense,
And speak the speech of innocence.

CELESTIAL LOVE

AUGUST THIRD

✓ A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. ✓ With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall.

SELF-RELIANCE

AUGUST FOURTH

To go into solitude, a man needs to retire as much from his chamber as from society. I am not solitary whilst I read and write, though nobody is with me. But if a man would be alone, let him look at the stars.

NATURE

AUGUST FIFTH

Enough for thee the primal mind
That flows in streams, that breathes in wind.
Leave all thy pedant lore apart ;
God hid the whole world in thy heart.

WOOD NOTES

AUGUST SIXTH

Who looks upon a river in a meditative hour, and is not reminded of the flux of all things? Throw a stone into the stream, and the circles that propagate themselves are the beautiful type of all influence. Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine.

LANGUAGE

AUGUST SEVENTH

The pleasure of life is according to the man that lives it, and not according to the work or the place. Life is an ecstasy.

FATE

AUGUST EIGHTH

If your eye is on the eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival. The moment of your loss of faith, and acceptance of the lucrative standard, will be marked in the pause, or solstice of genius, the sequent retrogression, and the inevitable loss of attraction to other minds.

WORSHIP

AUGUST NINTH

No land is bad, but land is worse. If a man own land, the land owns him. Now let him leave home, if he dare. Every tree and graft, every hill of melons, row of corn, or quickset hedge, all he has done, and all he means to do, stand in his way, like duns, when he would go out of his gate.

WEALTH

AUGUST TENTH

The fiend that man harries,
Is love of the best ;
Yawns the Pit of the Dragon
Lit by rays from the Blest.
The Lethe of Nature
Can't trance him again,
Whose soul sees the Perfect,
Which his eyes seek in vain.

THE SPHYNX

AUGUST ELEVENTH

What is Love, and why is it the chief good, but because it is an overpowering enthusiasm? Never self-possessed or prudent, it is all abandonment.

THE METHOD OF NATURE

AUGUST TWELFTH

If a man should send to me to come a hundred miles to visit him, and should set before me a basket of fine summer-fruit, I should think there was some proportion between the labor and the reward.

GIFTS

AUGUST THIRTEENTH

Your goodness must have some edge to it,—else it is none. The doctrine of hatred must be preached, as the counteraction of the doctrine of love, when that pules and whines.

SELF-RELIANCE

AUGUST FOURTEENTH

Our age and history, for these thousand years, has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief, and burglar, and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service.

MAN THE REFORMER

AUGUST FIFTEENTH

Some thoughts always find us young, and keep us so.
Such a thought is the love of the universal and eternal beauty. Every man parts from that contemplation with the feeling that it rather belongs to ages than to mortal life.

THE OVER-SOUL

AUGUST SIXTEENTH

Give all to love ;
Obey thy heart ;
Friends, kindred, days,
Estate, good fame,
Plans, credit, and the muse ;
Nothing refuse.

GIVE ALL TO LOVE

AUGUST SEVENTEENTH

Every man supposes himself not to be fully understood ; and if there is any truth in him, if he rests at last on the divine soul, I see not how it can be otherwise. The last chamber, the last closet, he must feel was never opened ; there is always a residuum unknown, unanalyzable. That is, every man believes that he has a greater possibility.

CIRCLES

AUGUST EIGHTEENTH

Every spirit makes its house ; but afterwards the house confines the spirit.

FATE

AUGUST NINETEENTH

Though the uninspired man certainly finds persons a conveniency in household matters, the divine man does not respect them : he sees them as a rack of clouds, or a fleet of ripples which the wind drives over the surface of the water.

NOMINALIST AND REALIST

AUGUST TWENTIETH

You cannot hide any secret. If the artist succor his flagging spirits by opium or wine, his work will characterize itself as the effect of opium or wine. If you make a picture or a statue, it sets the beholder in that state of mind you had, when you made it. If you spend for show, on building, or gardening, or on pictures, or on equipages, it will so appear. We are all physiognomists and penetrators of character, and things themselves are detective.

WORSHIP

AUGUST TWENTY-FIRST

The aspect of Nature is devout. Like the figure of Jesus, she stands with bended head and hands folded upon the breast. The happiest man is he who learns from Nature the lesson of worship.

SPIRIT

AUGUST TWENTY-SECOND

Every man who would do anything well must come to it from a higher ground. A philosopher must be more than a philosopher.

PLATO; OR, THE PHILOSOPHER

AUGUST TWENTY-THIRD

You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?

THE OVER-SOUL

AUGUST TWENTY-FOURTH

First one, then another, we drain all cisterns, and, waxing greater by all these supplies, we crave a better and more abundant food. The man has never lived that can feed us ever.

THE AMERICAN SCHOLAR

AUGUST TWENTY-FIFTH

There is a principle which is the basis of things, which all speech aims to say, and all action to evolve, a simple, quiet, undescribed, undescribable presence, dwelling very peacefully in us, our rightful lord: we are not to do, but to let do; not to work, but to be worked upon; and to this homage there is a consent of all thoughtful and just men in all ages and conditions.

WORSHIP

AUGUST TWENTY-SIXTH

That you are fair or wise is vain,
Or strong, or rich, or generous;
You must have also the untaught strain
That sheds beauty on the rose.

FATE

AUGUST TWENTY-SEVENTH

As the granite comes to the surface, and towers into the highest mountains, and, if we dig down, we find it below the superficial strata, so in all the details of our domestic or civil life is hidden the elemental reality which ever and anon comes to the surface and forms the grand men who are the leaders and examples, rather than the companions, of the race.

LECTURE ON THE TIMES

AUGUST TWENTY-EIGHTH

If a man dissemble, deceive, he deceives himself, and goes out of acquaintance with his own being. A man in the view of absolute goodness adores with total humility. Every step so downward is a step upward. The man who renounces himself comes to himself.

AN ADDRESS

AUGUST TWENTY-NINTH

The beautiful laws of time and space, once dislocated by our inaptitude, are holes and dens. If the hive be disturbed by rash and stupid hands, instead of honey it will yield us bees. Our words and actions to be fair must be timely.

PRUDENCE

AUGUST THIRTIETH

Nothing is beneath you, if it is in the direction of your life: nothing is great or desirable, if it is off from that. I think we are entitled to draw here a straight line, and say, that society can never pros-

per, but must always be bankrupt, until every man
does that which he was created to do.

WEALTH

AUGUST THIRTY-FIRST

For nature beats in perfect tune,
And rounds with rhyme her every rune,
Whether she work in land or sea,
Or hide underground her alchemy.
Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it carves the bow of beauty there,
And the ripples in rhymes the oar forsake.

WOOD NOTES



SEPTEMBER

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SEPTEMBER FIRST

MAKE yourself necessary to the world, and mankind will give you bread, and if not store of it, yet such as shall not take away your property in all men's possessions, in all men's affections, in art, in nature, and in hope.

LITERARY ETHICS

SEPTEMBER SECOND

I settle myself ever the firmer in the creed, that we should not postpone and refer and wish, but do broad justice where we are, by whomsoever we deal with, accepting our actual companions and circumstances, however humble or odious, as the mystic officials to whom the universe has delegated its whole pleasure for us.

EXPERIENCE

SEPTEMBER THIRD

Use what language you will, you can never say anything but what you are. What I am, and what I think, is conveyed to you, in spite of my efforts to hold it back.

WORSHIP

SEPTEMBER FOURTH

Do not cumber yourself with fruitless pains to
mend and remedy remote effects; let the soul be
erect, and all things will go well.

THE TRANSCENDENTALIST

SEPTEMBER FIFTH

Think me not unkind and rude,
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men.

THE APOLOGY

SEPTEMBER SIXTH

Very idle is all curiosity concerning other peoples' estimate of us, and idle is all fear of remaining unknown. If a man know that he can do anything, — that he can do it better than any one else, — he has a pledge of the acknowledgment of that fact by all persons. The world is full of judgment-days, and into every assembly that a man enters, in every action he attempts, he is guaged and stamped.

SPIRITUAL LAWS

SEPTEMBER SEVENTH

Honor him whose life is perpetual victory; him, who, by sympathy with the invisible and real, finds support in labor, instead of praise; who does not shine, and would rather not.

WORSHIP

SEPTEMBER EIGHTH

You shall get your lesson out of the hour, and the object, whether it be a concentrated or a wasteful employment, even in reading a dull book, or working off a stint of mechanical day labor, which your necessities or the necessities of others impose.

LITERARY ETHICS

SEPTEMBER NINTH

To believe your own thought, to believe that what is true for you in your private heart is true for all men,—that is genius. Speak your latent conviction, and it shall be the universal sense.

SELF-RELIANCE

SEPTEMBER TENTH

The one prudence in life is concentration ; the one evil is dissipation: and it makes no difference whether our dissipations are coarse or fine ; property and its cares, friends, and a social habit, or politics, or music, or feasting. Everything is good which takes away one plaything and delusion more, and drives us home to add one stroke of faithful work.

POWER

SEPTEMBER ELEVENTH

Yet shine forever virgin minds,
Loved by stars and purest winds,
Which, o'er passion throned sedate,
Have not hazarded their state,

Disconcert the searching spy,
Rendering to a curious eye
The durance of a granite ledge
To those who gaze from the sea's edge.

ASTREA

SEPTEMBER TWELFTH

Nature magically suits the man to his fortunes, by making these the fruit of his character. Ducks take to the water, eagles to the sky, . . . clerks to counting rooms, soldiers to the frontier.

FATE

SEPTEMBER THIRTEENTH

Wherever there is failure, there is some giddiness, some superstition about luck, some step omitted, which Nature never pardons. The happy conditions of life may be had on the same terms. Their attraction for you is the pledge that they are within your reach. Our prayers are prophets.

CONSIDERATIONS BY THE WAY

SEPTEMBER FOURTEENTH

I ought not to allow any man, because he has broad lands, to feel that he is rich in my presence. I ought to make him feel that I can do without his riches, that I cannot be bought,—neither by comfort, neither by pride,—and though I be utterly penniless, and receiving bread from him, that he is the poor man beside me.

MAN THE REFORMER

SEPTEMBER FIFTEENTH

There are days which occur in this climate, at almost any season of the year, wherein the world reaches its perfection, when the air, the heavenly bodies, and the earth, make a harmony, as if nature would indulge her offspring; when, in these bleak upper sides of the planet, nothing is to desire that we have heard of the happiest latitudes, and we bask in the shining hours of Florida and Cuba.

NATURE

SEPTEMBER SIXTEENTH

There need no vows to bind
Whom not each other seek but find.
They give and take no pledge or oath,
Nature is the bond of both.

CELESTIAL LOVE

SEPTEMBER SEVENTEENTH

Be a gift and a benediction. Shine with real light and not with the borrowed reflection of gifts. Common men are apologies for men; they bow the head, they excuse themselves with prolix reasons, they accumulate appearances because the substance is not.

SPIRITUAL LAWS

SEPTEMBER EIGHTEENTH

Wisdom will never let us stand with any man or men on an unfriendly footing. We refuse sympathy and intimacy with people, as if we waited for some

better sympathy and intimacy to come. But whence and when? To-morrow will be like to-day. Life wastes itself whilst we are preparing to live.

PRUDENCE

SEPTEMBER NINETEENTH

It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet. Let your greatness educate the crude and cold companion. If he is unequal he will presently pass away; but thou art enlarged by thy own shining, and no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean.

FRIENDSHIP

SEPTEMBER TWENTIETH

We spend our incomes for paint and paper, for a hundred trifles, I know not what, and not for the things of a man. Our expense is almost all for conformity. It is for cake that we run in debt; 't is not the intellect, not the heart, not beauty, not worship, that costs so much.

MAN THE REFORMER

SEPTEMBER TWENTY-FIRST

Oft in streets or humbler places
I detect far wandered graces,
Which from Eden wide astray
In lowly homes have lost their way.

ODE TO BEAUTY

SEPTEMBER TWENTY-SECOND

We dare not trust our wit for making our house pleasant to our friend, and so we buy ice-creams. He is accustomed to carpets, and we have not sufficient character to put floor-cloths out of his mind whilst he stays in the house, and so we pile the floor with carpets. Let the house rather be a temple of the Furies of Lacedæmon, formidable and holy to all, which none but a Spartan may enter.

MAN THE REFORMER

SEPTEMBER TWENTY-THIRD

As to what we call the masses and common men—there are no common men. All men are at last of a size; and true art is only possible on the conviction that every talent has its apotheosis somewhere. Fair play, and an open field, and freshest laurels to all who have won them!

USES OF GREAT MEN

SEPTEMBER TWENTY-FOURTH

Let a man believe in God, and not in names and places and persons. Let the great soul incarnated in some woman's form, poor and sad and single, in some Dolly or Joan, go out to service and sweep chambers and scour floors, and its effulgent day-beams cannot be muffled or hid, but to sweep and scour will instantly appear supreme and beautiful actions.

SPIRITUAL LAWS

SEPTEMBER TWENTY-FIFTH

Certain men affect us as rich possibilities, but helpless to themselves and to their times,—the sport, perhaps, of some instinct that rules in the air,—they do not speak to our want. But the great are near; we know them at sight.

USES OF GREAT MEN

SEPTEMBER TWENTY-SIXTH

It is commonly said by farmers, that a good pear or apple costs no more time or pains to rear, than a poor one; so I would have no work of art, no speech, or action, or thought, or friend, but the best.

NOMINALIST AND REALIST

SEPTEMBER TWENTY-SEVENTH

When frail Nature can no more,—
Then the spirit strikes the hour,
My servant Death with solving rite
Pours finite into infinite.

THRENODY

SEPTEMBER TWENTY-EIGHTH

Trust thyself: Every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connexion of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that

the Eternal was stirring at their heart, working through their hands, predominating in all their being.

SELF-RELIANCE

SEPTEMBER TWENTY-NINTH

A man adorns himself with prayer and love, as an aim adorns an action. What is strong but goodness, and what is energetic but the presence of a brave man?

THE METHOD OF NATURE

SEPTEMBER THIRTIETH

Not with scarfs or perfumed gloves
Do these celebrate their loves,
Not by jewels, feasts, and saviors,
Not by ribbons or by favors,
But by the sun-spark on the sea,
And the cloud-shadow on the lea,
The soothing lapse of morn to mirk,
And the cheerful round of work.
Their cords of love so public are,
They intertwine the farthest star.

CELESTIAL LOVE



OCTOBER

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OCTOBER FIRST

WE should meet each morning, as from foreign countries, and spending the day together, should depart at night, as into foreign countries. In all things I would have the island of a man inviolate.

MANNERS

OCTOBER SECOND

The power of love, as the basis of a State, has never been tried. We must not imagine that all things are lapsing into confusion, if every tender protestant be not compelled to bear his part in certain social conventions: nor doubt that roads can be built, letters carried, and the fruit of labor secured, when the government of force is at an end.

POLITICS

OCTOBER THIRD

All things show us, that on every side we are very near to the best. It seems not worth while to execute with too much pains some one intellectual, or æsthetical, or civil feat, when presently the dream will scatter, and we shall burst into universal power.

NOMINALIST AND REALIST

OCTOBER FOURTH

When I have attempted to join myself to others by services, it proved an intellectual trick, — no more. They eat your service like apples, and leave you out. But love them, and they feel you, and delight in you all the time.

GIFTS

OCTOBER FIFTH

Why need I volumes, if one word suffice?
Why need I galleries, when a pupil's draught
After the master's sketch, fills and o'erfills
My apprehension?

THE DAY'S RATION

OCTOBER SIXTH

My gentleman gives the law where he is; he will outpray saints in chapel, outgeneral veterans in the field, and outshine all courtesy in the hall. He is good company for pirates, and good with academicians; so that it is useless to fortify yourself against him; he has the private entrance to all minds, and I could as easily exclude myself, as him.

MANNERS

OCTOBER SEVENTH

I do not wish to expiate, but to live. My life is not an apology, but a life. It is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be glittering and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding.

OCTOBER EIGHTH

Personal force never goes out of fashion. That is still paramount to-day, and, in the moving crowd of good society, the men of valor and reality are known, and rise to their natural place.

MANNERS

OCTOBER NINTH

The union of all minds appears intimate; what gets admission to one cannot be kept out of any other; the smallest acquisition of truth or of energy, in any quarter, is so much good to the commonwealth of souls.

USES OF GREAT MEN

OCTOBER TENTH

For he that feeds men, serveth few,
He serves all, who dares be true.

CELESTIAL LOVE

OCTOBER ELEVENTH

He is great, whose eyes are opened to see that the reward of actions cannot be escaped, because he is transformed into his action, and taketh its nature, which bears its own fruit, like every other tree. A great man cannot be hindered of the effects of his act, because it is immediate.

WORSHIP

OCTOBER TWELFTH

The key to the age may be this, or that, or the other, as the young orators describe;—the key to all ages is—Imbecility. . . . This gives force to the strong, that the multitude have no habit of self-reliance or original action.

OCTOBER THIRTEENTH

All things

Are of one pattern made ; bird, beast, and plant,
Song, picture, form, space, thought, and character,
Deceive us, seeming to be many things,
And are but one.

XENOPHANES

OCTOBER FOURTEENTH

A man in pursuit of greatness feels no little wants.
How can you mind diet, bed, dress, or salutes or
compliments, or the figure you make in company,
or wealth, or even the bringing things to pass,
when you think how paltry are the machinery and
the workers?

CULTURE

OCTOBER FIFTEENTH

In one of those celestial days, when heaven and
earth meet and adorn each other, it seems a poverty
that we can only spend it once : we wish for a thou-
sand heads, a thousand bodies, that we might cele-
brate its immense beauty in many ways and places.

USES OF GREAT MEN

OCTOBER SIXTEENTH

The civility of no race can be perfect whilst an-
other race is degraded. It is a doctrine alike of the
oldest and of the newest philosophy, that man is one,
and that you cannot injure any member without
a sympathetic injury to all the members. America
is not civil, whilst Africa is barbarous.

EMANCIPATION ADDRESS

OCTOBER SEVENTEENTH

The world must be just. It always leaves every man, with profound unconcern, to set his own rate. Hero or driveller, it meddles not in the matter. It will certainly accept your own measure of your doing and being, whether you sneak about and deny your own name, or whether you see your work produced to the concave sphere of the heavens, one with the revolution of the stars.

SPIRITUAL LAWS

OCTOBER EIGHTEENTH

The moral law lies at the centre of nature and radiates to the circumference. It is the pith and marrow of every substance, every relation, and every process. All things with which we deal, preach to us. What is a farm but a mute gospel? The chaff and the wheat, weeds and plants, blight, rain, insects, sun, — it is a sacred emblem from the first furrow of spring to the last stack which the snow of winter overtakes in the field.

DISCIPLINE

OCTOBER NINETEENTH

For nature ever faithful is
To such as trust her faithfulness.
When the forest shall mislead me,
When the night and morning lie,
When sea and land refuse to feed me,
"T will be time enough to die.

WOOD NOTES

OCTOBER TWENTIETH

I pray my companion, if he wishes for bread, to ask me for bread, and if he wishes for sassafras or arsenic, to ask me for them, and not to hold out his plate, as if I knew already. Every natural function can be dignified by deliberation and privacy. Let us leave hurry to slaves.

MANNERS

OCTOBER TWENTY-FIRST

Massachusetts, Connecticut River and Boston Bay you think paltry places, and the ear loves names of foreign and classic topography. But here we are : — that is a great fact, and, if we tarry a little, we may come to learn that here is best. See to it only that thyself is here, — and art and nature, hope and dread, friends, angels and the Supreme Being shall not be absent from the chamber where thou sittest.

HEROISM

OCTOBER TWENTY-SECOND

There are many eyes that can detect and honor the prudent and household virtues ; there are many that can discern Genius on his starry track, though the mob is incapable ; but when that love which is all-suffering, all-abstaining, all-aspiring, which has vowed to itself, that it will be a wretch and also a fool in this world, sooner than soil its white hands by any compliances, comes into our streets and houses, — only the pure and aspiring can know its face, and the only compliment they can pay it, is to own it.

OCTOBER TWENTY-THIRD

He is the rich man in whom the people are rich,
and he is the poor man in whom the people are
poor: and how to give all access to the masterpieces
of art and nature, is the problem of civilization.

WEALTH

OCTOBER TWENTY-FOURTH

To a man at work, the frost is but a color: the rain,
the wind, he forgot them when he came in. Let us
learn to live coarsely, dress plainly, and lie hard.
The least habit of dominion over the palate has cer-
tain good effects not easily estimated. Neither will
we be driven into a quiddling abstemiousness. 'T is
a superstition to insist on a special diet. All is made
at last of the same chemical atoms.

CULTURE

OCTOBER TWENTY-FIFTH

Light is light which radiates,
Blood is blood which circulates,
Life is life which generates,
And many-seeming life is one.

THRENODY

OCTOBER TWENTY-SIXTH

There is always room for the man of force. . . . A
feeble man can see the farms that are fenced and
tilled, the houses that are built. The strong man
sees the possible houses and farms. His eye makes
estates, as fast as the sun breeds clouds.

POWER

OCTOBER TWENTY-SEVENTH

I look upon the simple and childish virtues of veracity and honesty as the root of all that is sublime in character. Speak as you think, be what you are, pay your debts of all kinds. I prefer to be owned as sound and solvent, and my word as good as my bond, and to be what cannot be skipped, or dissipated, or undermined, to all the *éclat* in the universe.

ILLUSIONS

OCTOBER TWENTY-EIGHTH

Idealism sees the world in God. It beholds the whole circle of persons and things, of actions and events, of country and religion, not as painfully accumulated, atom after atom, act after act, in an aged creeping Past, but as one vast picture which God paints on the instant eternity for the contemplation of the soul.

IDEALISM

OCTOBER TWENTY-NINTH

Why should I roam,
Who cannot circumnavigate the sea
Of thoughts and things at home, but still adjourn
The nearest matters to another moon?
Why see new men, who have not understood the
old?

THE DAY'S RATION

OCTOBER THIRTIETH

Let him be great, and love shall follow him. Nothing is more deeply punished than the neglect of the affinities by which alone society should be formed, and the insane levity of choosing associates by others' eyes.

SPIRITUAL LAWS

OCTOBER THIRTY-FIRST

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity.

SELF-RELIANCE



NOVEMBER

. . .

NOVEMBER FIRST

DO what you know, and perception is converted into character, as islands and continents were built by invisible infusories, or as these forest leaves absorb light, electricity, and volatile gases, and the gnarled oak to live a thousand years is the arrest and fixation of the most volatile and ethereal currents.

THE METHOD OF NATURE

NOVEMBER SECOND

Silent rushes the swift Lord
Through ruined systems still restored,
Broad-sowing, bleak and void to bless,
Plants with worlds the wilderness,
Waters with tears of ancient sorrow
Apples of Eden ripe to-morrow.

THRENODY

NOVEMBER THIRD

The moment we indulge our affections, the earth is metamorphosed: there is no winter and no night: all tragedies, all ennui vanish, — all duties even; nothing fills the proceeding eternity but the forms all radiant of beloved persons. Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years.

FRIENDSHIP

NOVEMBER FOURTH

The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. Plenty does not need it, and can very well abide its loss.

HEROISM

NOVEMBER FIFTH

The inevitable morning
Finds them who in cellars be,
And be sure the all-loving Nature
Will smile in a factory.

THE WORLD-SOUL

NOVEMBER SIXTH

We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolators of the old. We do not believe in the riches of the soul, in its proper eternity and omnipresence.

COMPENSATION

NOVEMBER SEVENTH

The last lesson of life, the choral song which rises from all elements and all angels, is a voluntary obedience, a necessitated freedom. Man is made of the same atoms as the world is, he shares the same impressions, predispositions, and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does, with knowledge, what the stones do by structure.

NOVEMBER EIGHTH

For gods delight in gods,
And thrust the weak aside;
To him who scorns their charities,
Their arms fly open wide.

THE WORLD-SOUL

NOVEMBER NINTH

The private poor man hath cities, ships, canals, bridges, built for him. He goes to the post-office, and the human race run on his errands; to the book-shop, and the human race read and write of all that happens for him; to the court-house, and nations repair his wrongs. He sets his house upon the road, and the human race go forth every morning and shovel out the snow, and cut a path for him.

COMMODITY

NOVEMBER TENTH

The Greek battle-pieces are calm; the heroes, in whatever violent actions engaged, retain a serene aspect; as we say of Niagara, that it falls without speed. A cheerful, intelligent face is the end of culture, and success enough. For it indicates the purpose of Nature and wisdom attained.

CULTURE

NOVEMBER ELEVENTH

We cannot describe the natural history of the soul, but we know that it is divine.

THE METHOD OF NATURE

NOVEMBER TWELFTH

Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution; the only wrong what is against it. A man is to carry himself in the presence of all opposition as if every thing were titular and ephemeral but he.

SELF-RELIANCE

NOVEMBER THIRTEENTH

One thing is forever good,
That one thing is success,—
Dear to the Eumenides,
And to all the heavenly brood.
Who bides at home, nor looks abroad,
Carries the eagles, and masters the sword.

FATE

NOVEMBER FOURTEENTH

The time is coming when all men will see that the gift of God to the soul is not a vaunting, overpowering, excluding sanctity, but a sweet, natural goodness, a goodness like thine and mine, and that so invites thine and mine to be and to grow.

AN ADDRESS

NOVEMBER FIFTEENTH

A man cannot utter two or three sentences, without disclosing to intelligent ears precisely where he stands in life and thought, namely, whether in the kingdom of the senses and the understanding, or in

that of ideas and imagination, in the realm of intuitions and duty. People seem not to see that their opinion of the world is also a confession of character.

WORSHIP

NOVEMBER SIXTEENTH

Who liveth by the ragged pine,
Foundeth a heroic line ;
Who liveth in the palace hall,
Waneth fast and spendeth all.

WOOD NOTES

NOVEMBER SEVENTEENTH

There are more belongings to every creature than his air and his food. His instincts must be met, and he has predisposing power that bends and fits what is near him to his use. He is not possible until the invisible things are right for him, as well as the visible.

FATE

NOVEMBER EIGHTEENTH

God screens use evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened, — then we behold them, and the time when we saw them not is like a dream.

SPIRITUAL LAWS

NOVEMBER NINETEENTH

It is as easy to be great as to be small. The reason why we do not at once believe in admirable souls is because they are not in our experience.

PLATO ; OR, THE PHILOSOPHER

I. H

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NOVEMBER TWENTIETH

Long I followed happy guides, —
I could never reach their sides.
Their step is forth, and, ere the day,
Breaks up their leaguer, and away.
Keen my sense, my heart was young,
Right goodwill my sinews strung,
But no speed of mine avails
To hunt upon their shining trails.

THE FORERUNNERS

NOVEMBER TWENTY-FIRST

To the attentive eye, each moment of the year has
its own beauty, and in the same field it beholds,
every hour, a picture which was never seen before,
and which shall never be seen again.

BEAUTY

NOVEMBER TWENTY-SECOND

We must extend the area of life, and multiply our
relations. We are as much gainers by finding a new
property in the old earth as by acquiring a new
planet.

USES OF GREAT MEN

NOVEMBER TWENTY-THIRD

A sympathetic person is placed in the dilemma of a
swimmer among drowning men, who all catch at
him, and if he gives so much as a leg or a finger,
they will drown him. They wish to be saved from
the mischiefs of their vices, but not from their vices.

EXPERIENCE

NOVEMBER TWENTY-FOURTH

The great man, that is, the man most imbued with the spirit of the time, is the impressionable man, — of a fibre irritable and delicate, like iodine to light. He feels the infinitesimal attractions.

FATE

NOVEMBER TWENTY-FIFTH

Seek not the Spirit, if it hide,
Inexorable to thy zeal :
Baby, do not whine and chide ;
Art thou not also real ?

SURSUM CORDA

NOVEMBER TWENTY-SIXTH

He is the rich man who can avail himself of all men's faculties. . . . The same correspondence that is between thirst in the stomach, and water in the spring, exists between the whole of man and the whole of nature. The elements offer their service to him.

WEALTH

NOVEMBER TWENTY-SEVENTH

Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full centre of that flood, then you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty.

SPIRITUAL LAWS

NOVEMBER TWENTY-EIGHTH

There is a great deal of self-denial and manliness in poor and middle-class houses, in town and country, that has not got into literature, and never will, but that keeps the earth sweet.

CULTURE

NOVEMBER TWENTY-NINTH

Though thou loved her as thyself,
As a self of purer clay,
Tho' her parting dims the day,
Stealing grace from all alive,
Heartily know,
When half-gods go,
The gods arrive.

GIVE ALL TO LOVE

NOVEMBER THIRTIETH

Culture is the suggestion from certain best thoughts, that a man has a range of affinities, through which he can modulate the violence of any master-tones that have a droning preponderance in his scale, and succor him against himself. Culture redresses his balance, puts him among his equals and superiors, revives the delicious sense of sympathy, and warns him of the dangers of solitude and repulsion.

CULTURE



DECEMBER

• •

DECEMBER FIRST

IN certain men, digestion and sex absorb the vital force, and the stronger these are, the individual is so much weaker. The more of these drones perish, the better for the hive.

FATE

DECEMBER SECOND

I look for the hour when that supreme Beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also.

AN ADDRESS

DECEMBER THIRD

He was the heart of all the scene,
On him the sun looked more serene,
To hill and cloud his face was known,
It seemed the likeness of their own.
They knew by secret sympathy
The public child of earth and sky.

WOOD NOTES

DECEMBER FOURTH

We walk alone in the world. Friends such as we desire are dreams and fables. But a sublime hope cheers ever the faithful heart, that elsewhere, in other regions of the universal power, souls are now acting, enduring and daring, which can love us and which we can love.

FRIENDSHIP

DECEMBER FIFTH

The faith that stands on authority is not faith. The reliance on authority measures the decline of religion, the withdrawal of the soul.

THE OVER-SOUL

DECEMBER SIXTH

The growth of the intellect is strictly analogous in all individuals. It is larger reception. Able men, in general, have good dispositions and a respect for justice; because an able man is nothing else than a good, free, vascular organization, whereinto the universal spirit freely flows; so that his fund of justice is not only vast, but infinite.

LITERARY ETHICS

DECEMBER SEVENTH

Parched corn eaten to-day that I may have roast fowl to my dinner on Sunday is a baseness; but parched corn and a house with one apartment, that I may be free of all perturbations, that I may be

serene and docile to what the mind may speak, and
girt and road-ready for the lowest mission of know-
ledge or goodwill, is frugality for gods and heroes.

MAN THE REFORMER

DECEMBER EIGHTH

Gold and iron are good
To buy iron and gold ;
All earth's fleece and food
For their like are sold.

.
Nor kind nor coinage buys
Aught above its rate.
Fear, Craft, and Avarice
Cannot rear a State.

POLITICS

DECEMBER NINTH

What your heart thinks great, is great. The soul's
emphasis is always right.

SPIRITUAL LAWS

DECEMBER TENTH

There is a power in love to divine another's de-
stiny better than that other can, and, by heroic en-
couragements, hold him to his task. What has friend-
ship so signal as its sublime attraction to whatever
virtue is in us ?

USES OF GREAT MEN

DECEMBER ELEVENTH

We must trust infinitely to the beneficent necessity
which shines through all laws. Human nature ex-

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presses itself in them as characteristically as in statues, or songs, or railroads, and an abstract of the codes of nations would be a transcript of the common conscience.

POLITICS

DECEMBER TWELFTH

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. That which each can do best, none but his Maker can teach him.

SELF-RELIANCE

DECEMBER THIRTEENTH

The soul that ascendeth to worship the great God is plain and true; has no rose color; no fine friends; no chivalry; no adventures; does not want admiration; dwells in the hour that now is, in the earnest experience of the common day,—by reason of the present moment and the mere trifle having become porous to thought and bibulous of the sea of light.

THE OVER-SOUL

DECEMBER FOURTEENTH

A friend is a person with whom I may be sincere. Before him I may think aloud. I am arrived at last in the presence of a man so real and equal that I may drop even those most undermost garments of dissimulation, courtesy, and second thought, which men never put off, and may deal with him with the simplicity and wholeness with which one chemical atom meets another.

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FRIENDSHIP

DECEMBER FIFTEENTH

It makes no difference, in looking back five years, how you have been dieted or dressed; whether you have been lodged on the first floor or the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage, or in a ridiculous truck: these things are forgotten so quickly, and leave no effect. But it counts much whether we have had good companions, in that time; —almost as much as what we have been doing.

CONSIDERATIONS BY THE WAY

DECEMBER SIXTEENTH

The horseman serves the horse,
The neat-herd serves the neat,
The merchant serves the purse,
The eater serves his meat;
'T is the day of the chattel,
Web to weave, and corn to grind,
Things are in the saddle,
And ride mankind.

ODE TO WILLIAM H. CHANNING

DECEMBER SEVENTEENTH

A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form: it gives a higher pleasure than statues or pictures; it is the finest of the fine arts. A man is but a little thing in the midst of the objects of nature, yet, by the moral quality radiating from his countenance, he may abolish all considerations of magnitude, and in his manners equal the majesty of the world.

DECEMBER EIGHTEENTH

A great man illustrates his place, makes his climate genial in the imagination of men, and its air the beloved element of all delicate spirits. That country is the fairest which is inhabited by the noblest minds.

HEROISM

DECEMBER NINETEENTH

These temples grew as grows the grass,
Art might obey but not surpass.
The passive Master lent his hand
To the vast soul that o'er him planned,
And the same power that reared the shrine,
Bestrode the tribes that knelt within.
Ever the fiery Pentecost
Girds with one flame the countless host,
Trances the heart through chanting quires,
And through the priest the mind inspires.

THE PROBLEM

DECEMBER TWENTIETH

The love of beauty is mainly the love of measure or proportion. The person who screams, or uses the superlative degree, or converses with heat, puts whole drawing-rooms to flight. If you wish to be loved, love measure.

MANNERS

DECEMBER TWENTY-FIRST

The compensations of calamity are made apparent to the understanding also, after long intervals of

time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts.

COMPENSATION

DECEMBER TWENTY-SECOND

The soul can be appeased not by a deed but by a tendency. It is in a hope that she feels her wings. You shall love rectitude and not the disuse of money or the avoidance of trade; an unimpeded mind, and not a monkish diet; sympathy and usefulness, and not hoeing or cooping.

THE METHOD OF NATURE

DECEMBER TWENTY-THIRD

The art of life has a pudency, and will not be exposed. Every man is an impossibility, until he is born; every thing impossible, until we see a success.

EXPERIENCE

DECEMBER TWENTY-FOURTH

A complete man should need no auxiliaries to his personal presence. Whoever looked on him would consent to his will, being certified that his aims were generous and universal. The reason why men do not obey us, is because they see the mud at the bottom of our eye.

BEHAVIOR

DECEMBER TWENTY-FIFTH

If, at any time, it comes into my head, that a present is due from me to somebody, I am puzzled what to give, until the opportunity is gone. Flowers and fruits are always fit presents ; flowers, because they are a proud assertion that a ray of beauty outvalues all the utilities of the world.

GIFTS

DECEMBER TWENTY-SIXTH

Whilst a man seeks good ends, he is strong by the whole strength of Nature. In so far as he roams from these ends, he bereaves himself of power, of auxiliaries ; his being shrinks out of all remote channels, he becomes less and less, a mote, a point, until absolute badness is absolute death.

AN ADDRESS

DECEMBER TWENTY-SEVENTH

The Eden of God is bare and grand ; like the outdoor landscape remembered from the evening fire-side, it seems cold and desolate whilst you cower over the coals ; but once abroad again, we pity those who can forego the magnificence of nature for candle-light and cards.

SWEDENBORG ; OR, THE MYSTIC

DECEMBER TWENTY-EIGHTH

Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom and trade and office, the

fact which is the upshot of all history, that there is a great responsible Thinker and Actor moving wherever moves a man; that a true man belongs to no other time or place, but is the centre of all things. Where he is, there is nature.

SELF-RELIANCE

DECEMBER TWENTY-NINTH

I look for the new Teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy.

AN ADDRESS

DECEMBER THIRTIETH

And truly it demands something godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others.

SELF-RELIANCE

DECEMBER THIRTY-FIRST

On him the light of star and moon
Shall fall with purer radiance down;

All constellations of the sky
Shed their virtue through his eye.
Him nature giveth for defence
His formidable innocence,
The mountain sap, the shells, the sea,
All spheres, all stones, his helpers be.
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He shall see the speeding year,
Without waiting, without fear.

WOOD NOTES

OCT 31 1949

